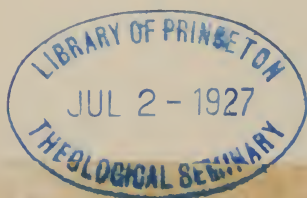




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THE

MASSACHUSETTS

Baptist Missionary Magazine.

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INTERESTING INTELLIGENCE FROM INDIA.

Extract of a letter from the Rev. Dr. Carey to the Rev. Dr. Rogers, of Philadelphia, dated Calcutta, Oct. 10, 1811—received in June, 1812.

My dear Brother,

I HAVE but a few minutes to write in, which I must catch while I sit in college. The ship by which I send this has been here a long time, and now its departure is sudden.

I have written to Mr. Ralston, who has very kindly interested himself in a way which calls for our gratitude, for the work in which we are engaged. I have given him an account of our progress in the work of translating and printing the word of God, which I suppose you will see. I am happy to say that the Lord has enabled us to persevere in the work, and even extend our labours far beyond any thing that we at first expected, or even hoped for. I do not think it impossible now, that I may live to see the Bible translated and published in the greater part of the languages spoken in the East.

The Lord has been very gracious in raising up labourers in this work. There are about ten persons, formerly Idolaters or Mussulmans, who now preach the gospel of our Redeemer, and seven others, native Portuguese or Armenians, who are either called to the work of the ministry, or are now on trial for it. Two of our native brethren, Hindoos, are employed in Calcutta and its precincts, where they preach at twelve or fourteen different places every week, and have been the instruments of the conversion of many. Indeed I think they are the most useful persons now employed in the work of God at Calcutta, or in India.

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Calcutta is now a very different place from what it was, for the voice of prayer and praise is now to be heard in almost all parts of it. The number already baptized this year in Calcutta is fifty or more, and there is a prospect of six or seven being added to the church every month for some months to come. Persons who were formerly of the most profligate character, now walk so as to bring honour to the gospel.

I trust the Lord will enable us to extend missions to other countries in a very little time. We were enabled last year to begin one in Orissa, and this year to send brothers Chamberlain and Peacock to Agra. We have it in contemplation to send brother Cornish, a young man who has devoted himself to the work of God, to Amboyna, where I find there are several thousand Malays who are nominal christians, but have now no one to care for their souls. We also intend to send brother Robinson to the island of Java. Indeed these two brethren will in all probability soon sail for the place chosen for them. We shall then have six missions in the East. Indeed we may almost say seven, for a YOUNG OFFICER IN THE ARMY, whom God has stirred up to labour in his work, is stationed in the Mahratta country, where he uses all his endeavours to spread the gospel of our Redeemer. Thus the cause of Christ spreads, the little leaven diffuses itself through the mass, and the grain of mustard seed grows, and promises to become a tree.

Notwithstanding all our encouragement, the prospect is still very gloomy on every side. There are still several countries into which the gospel has yet made no entrance; Cabul, Cashmeera, Nepala, Bootan, Assam, Arakan, Siam, Tonquin, Cambodia, and Molacca, on the continent; and only one missionary in China—he is also scarcely in the country—besides the numerous and vast Islands in the Indian Seas. In these Islands we know not how many or what languages are spoken, and indeed we can scarcely enumerate all the Islands. There are many of them in which there are a good number of professing christians, who, under the Dutch government in those Islands, took upon them the christian name. We also know that the Malay language is spoken by the Malays who are to be found in smaller or greater number in all the Islands, and scarcely belong to any. The Bible is printed in that language, and they may perhaps eventually be the medium of spreading the gospel through the other numerous nations which inhabit the Indian Archipelago.

I suppose our brethren Lawson and Johns, with the Sisters, must ere this have left America, for this country. We are in daily expectation of their arrival, and hope it will not be long delayed. The renewal of the non-intercourse bill is a very distressing circumstance, as it greatly hinders that christian intercourse which is so desirable, and tends so much to the mutual edification of christians in different countries.

You seem to think the translation of the Bible into the languages of the American Indians an impracticable work; you are it is true on the spot, and can judge from circumstances; but I cannot bring myself to think it impracticable, and I have had a *little* experience in the work of translation. Do make the trial yourself with an intelligent Indian, who understands English, or if your avocations will not permit you to engage therein personally, do use your influence with some one who has leisure. Only let a fair trial be made, but do not conclude it to be impracticable till at least twenty attempts have been made, and have failed. It must be done some time, and happy the man who shall be the instrument of beginning it.

Accept the assurances of my warm christian love to you, and let me hear from you at every opportunity.

Yours affectionately,
W. CAREY.



Extract of a letter from the Rev. Dr. Marshman, to Rev. Dr. Rogers, of Philadelphia. Dated January 18, 1811.

My dear Brother Rogers,

I AM truly sorry my time forbids me to write, as I wish, to you now. Be so good as to convey the accompanying to Dr. Messer. We are through mercy well, and much encouraged; ninety-nine have been added to our churches the past year. We have now two stations in Hindoostan, and are just going to send a brother to Java. I am unable to write to our dear missionary brethren, Johns and Lawson now, but beg you to give my love to them, and tell them, that nothing could be more imprudent than for ten persons to come to Bengal together; they would run the greatest hazard of being ordered home again. Brother Pritchett has been here nine months unable to get permission to go to Vizagapatnam; let them come out in the smallest parties possible, and if any intend to come to Vizagapatnam, it would be best perhaps to go by way of Madras, as it is under that presidency. Excuse my absolute want of time, and believe me ever,

My dear Brother,

Most affectionately yours,

JOSHUA MARSHMAN.

Extract of a Letter written by a respectable minister in the State of Delaware, to his Friend in Philadelphia, dated March 9, 1812.

Very dear Brother,

"IN lately reading "*Christian Researches in India*," by Dr. Buchanan, I felt deep sensations of joy mingled with grief. I think there is ground to hope, that the churches planted in India will be instrumental of doing much good in those benighted regions. The opening of a correspondence with the natives by the translation of the scriptures into their various tongues, and the preaching of the Gospel among them, bids fair to shake the very foundations of Paganism.

But what awful superstition among the heathens ! and what abominable wickedness and inconsistency in the *British nation* ! They pretend to put down popery and the Inquisition at home, and support the same in Spain and Portugal ! They send Missionaries to spread the Gospel among the Hindoos ; and at the same time receive an annual tax from them, for permission to worship their ancient Idols !! Must not self-interest be the ruling principle ?

I consider the present period big with important events, and should be glad to know what time of the night it is. But while great men differ on these points, I suppose little ones must be content to live in the dark with respect to them, until God in his providence reveals the light."

I remain yours, &c. .

D——D——

Extract from the Journal of the Rev. Mr. Case, during his late Missionary tour in Nova Scotia.

Addressed to the President of the Society.

Dear Brother,

ACCORDING to your request, I proceed to give you a short account of my late journey into Nova Scotia. I left home the 23d of May, preached several times by the way, but saw nothing very special until I came to Machias. I tarried over Lord's day in this place, and preached to a large and solemn assembly, with some freedom of mind. Several have been hopefully converted since I was here last winter. One of the number is a lawyer, another is a justice of the peace. They were formerly opposed to the messengers of Christ, and to the truth they preached ; but now they are running to hear the word, and

inviting the ministers to their houses. The change in these two men gives such striking proof of the power of divine grace, as greatly to check opposition in this place. A woman, who like Martha, had been cumbered about many things, but who had paid but little attention to Christ, or his precious word, has of late been brought to rejoice in his salvation.

From this place, I went to Eastport, and whilst waiting for a passage, I preached several times, and baptized a young woman who had lately been brought from darkness to light. Also administered the Lord's Supper. Our meetings were truly solemn and refreshing to my own soul, and I have reason to think they were so to others.

On Thursday the 13th of June, I went on board of a vessel bound up the Bay of Funday. We were favoured with a pleasant passage; and on the Saturday following, we arrived at Shippanackaday River, about 80 leagues from Eastport. Soon after I was set on shore, I went to Onslow. Here is a small Baptist church, who have a young man preaching with them, by the name of Cleaveland. I tarried about ten days in this place, and attended the Nova Scotia and New Brunswick Association. This was a good season of the presence of the Lord. There are 17 churches, and 13 ordained ministers belonging to this Association. They were first gathered upon the open communion plan, and remained so until, I think, two years ago last June; when, having gained further light into the apostolic doctrine and practice, they came upon gospel ground.

From this place, I went sixty miles through the woods, in company with brother Burton, to Halifax. I spent three days with him, and the dear loving and pious people of his church and society. Taking leave of them, I went to Hammons-Plains, about 12 or 14 miles from Halifax. There are eleven families living in this settlement. I was informed that there had not been a religious meeting in the place for 15 or 16 years. I however, found a pious woman that had moved into the place about a fortnight before, who was mourning to think that she had got away from all religious society, where she could hear no preaching. She was much rejoiced to think the Lord had directed me to the place. I preached one sermon, to which the people gave great attention; and some were much affected under the word. I hope the gracious Lord will favour them with preaching, and pour out his Spirit upon them. The next day I travelled 28 miles through a rocky barren wilderness, in a new road cut out the last year. I got through a little before night to Chester, much fatigued; but was kindly received by Elder Joseph Dimmock, pastor of the Baptist church in this place.

The church at Chester was formed upon the open communion plan, but the greater part of the members being convinced of their error, could no longer walk in that way. They had a

meeting not long since, when the principal part of the church adopted the Baptist articles. Brother Dimmock, at the time, turning to one that had never been baptized, thus addressed her : Dear sister, I suppose that what has taken place, has hurt your feelings very much. She replied no, it has not ; I believe what you have done is right, whether I ever walk with you or not ; for I have thought for a year or two past, that I could never commune again at the Lord's table, until I was baptized. She has since been baptized.

Tuesday July 9th, went in company with two Dutch brethren, to Lunenburg, a Dutch settlement. Here are many people, but they appear to be sunk in formality, and are generally very violent against the power of religion : but some, whose hearts the Lord had touched, invited the ministers of the gospel to preach with them. The opposition was very violent, but the Lord was with them ; and although this people could not understand but a little of what was said, yet it was attended with the power of God's Spirit to the conviction and conversion of a number. There was a Baptist church gathered here in 1809 ; they are now 19 in number ; they have edifying gifts in the church that speak to them in the Dutch language. I believe it may be truly said of them, they are "as sheep in the midst of wolves." May the good Shepherd guide and protect them, until they are brought to his heavenly kingdom. I visited a number of families, and preached with them several times. I found them a very hospitable and kind people. After taking a very affectionate leave of the brethren here, I went to Layhave River, another Dutch settlement. Here I preached a lecture, and baptized a Dutch girl, who gave good evidence of her being a new creature. After I had prayed and made some observations at the water, she prayed in the Dutch language ; and after she was baptized, as she came up out of the water, she spake to the people in broken English. This was to me, and I trust to some others, a season of the Lord's gracious presence. The next day I set out for Liverpool, accompanied by Mr. Hubley, a brother in Christ, who preaches both in his own and our language ; and who hath suffered from his own countrymen for his Master's sake.

As we were on our way to Liverpool, being taken sick and unable to pursue my journey, we turned aside to a small settlement, called Broad Cove, where were only five families of Dutch people. The woman of the house where we put up, I believe is truly pious. Her conversion, which took place about four years ago, being somewhat singular, I will endeavour to give a sketch of it. She was awakened by the death of one of her children ; and had such an awful sense of her lost and miserable state by sin, that she thought there was no mercy for her. She was under very grievous temptations, and made several attempts to put an end to her own existence. Poor creature,

she had no one to instruct her. Her friends, who were bitter enemies to vital religion, took her Bible from her. Brother Hubley was sent for, and came to visit her whilst in this distressed condition. Whilst he was there taking some refreshment, she went into the barn with a brand of fire, with an intention to set fire to the barn, and burn herself up in it; but one of her little children followed and clung round her, so that she could not get away from her. She thought it would be a dreadful thing to burn up her child, threw away the brand of fire, and went to the well that was nigh, in order to plunge herself into it; but her husband, discovering what she was about, ran to her, and forced her to the house with him. When she came in, Mr. Hubley addressed her thus: Woman! what is the matter with you? "O," said she, "I am undone forever! the gate of heaven is shut against me. I am such a sinner, there is no mercy for me!" But he replied, that he had a message from God to tell her, i. e. that the gates of heaven were open for her, and for all such distressed sinners; and that the arms of the Saviour were open to receive her, and who was now inviting her to come and accept of his mercy!—She was struck with astonishment at his conversation, and took some encouragement to hope in the mercy of God. Light by degrees broke in upon her poor soul, so that in a short time she enjoyed comfort of mind; and I believe she lives much devoted to God.*

The next morning as we were about to part, we joined in prayer; but her husband, who appeared insensible to religion, left the house. I asked where he was; she replied, "he is gone away." Expressing regret on that account, I told her I meant to have settled with him for what we had had. She replied in broken English, "No matter for that; we had ought to give you something for bringing more grace to the house." She appeared to be greatly animated by our visit.

July 17, we went to a place called Millvillage; here we had a meeting in the evening, and the people were very attentive. I trust that several of them are truly pious. The next day we reached Liverpool. This is a very pleasant wealthy seaport town. I found here a very civil religious people, who have been favoured with repeated showers of divine grace. About 4 years ago, there was a most extraordinary awakening amongst this people; for within three or four days after the awakening took place, the whole town seemed to be alarmed; and all classes high and low, rich and poor, black and white, were brought upon a level; many were in deep distress under conviction for sin, while others were rejoicing in Christ their Saviour. For seven or eight days, there was no attention paid to worldly business. The meeting house doors were open night and day. And one

* Is not this a brand plucked out of the fire?

night they continued their meeting until break of day. How far this work might be a mere effect upon the passions of some, is not for me to determine ; but this I think I may say, it was the work of God with many, who still exhibit the effects of renewing grace.

There is a Methodist society, and a Congregational church in this town. The latter was formed about thirty years ago, upon the open communion plan ; each member was allowed liberty to be baptized by immersion if they thought it duty. Of late several have been baptized ; but some of the members were much opposed to it, and shut their meeting house doors against some of our Baptist ministers. This conduct occasioned great trials with many. Hearing of these circumstances, made it trying to me to visit them. I think, however, it led me to the throne of grace to ask for wisdom so to conduct, that I might give no just occasion of offence to any. I enjoyed great calmness and peace of mind. You well know how diffident I am ; but on this occasion, I was favoured with unusual freedom and confidence ; and I believe, that even those who differ from me in sentiment, took no offence, although I spoke my mind to them in the plainest manner. O that I might be as wise as a serpent, and as harmless as a dove. Mr. Prezant their minister, gave me liberty to preach in his pulpit, and to practise agreeably to my sentiments. I tarried in this place about three weeks, preached often, and baptized a very godly woman about 77 years of age, in the presence of a very great assembly of people, who behaved with propriety ; and many by their countenances discovered that their minds were deeply impressed. Could I have staid a few weeks longer, it is probable that several more would have embraced this ordinance.

Wednesday August 7, took leave of my friends in Liverpool, and rode 25 miles through the woods, to a small settlement called Brookfield, and preached in the evening. The next day rode about 10 miles to another new settlement, called Pleasant River ; visited several families, and preached in the evening. The following day, rode 28 miles without passing one house, or seeing any human being, to a place called Albany. They called the neighbours together, to whom I spake in the evening. I found some pious souls in all these settlements, who were famishing for the word of God ; as there had been no preaching in these places for more than twelve months. On Saturday I got through the woods, and preached on Lord's day in Upper Granville ; the next day in Annapolis, to a number of new-born souls, who were refreshed by the word. There has been a great and glorious outpouring of the Spirit of God, for forty miles in length on these shores, within two years past.

From Annapolis I went up the Bay of Funday, preaching as I went, until I got to Cornwallis. Here I tarried about ten days,

and preached almost every day : I baptized three persons in this place, and administered the Lord's supper. The generosity of the people led them by public and private contributions to compensate me fully for the time I spent with them. This has also been done in many other places in this province. From Cornwallis I went to Newport, and preached to a destitute people. Here a generous friend provided me a passage to Eastport, in the U S. On our passage we were out in a dismal storm, but were mercifully preserved. When we arrived at Quoddy, I went on shore, where I found a number of pious people who gladly received the word. There has been a Baptist church embodied here this summer.

September 8, by the blessing of God we arrived safe at Eastport. Elder Theodore Harding came in the same vessel with me ; his company was very agreeable. We had prayers on board the vessel both night and morning, and often sung God's praise. The people belonging to the vessel were very civil and kind. Lord's day September 15, I preached in Jonesbury ; where, as I was informed, there had been no preaching on the Lord's day for 4 years past. Thursday September 19, I arrived safely home to my family, and through mercy found them all alive and well. I have been about four months on this last visit, and have travelled about 12 hundred miles by land and sea. I have preached as often as my health and strength would admit. I have not seen any special awakening ; but I hope that some of the dear disciples of Christ have been comforted under my poor feeble labours. I have received 40 dollars for the society in this last journey, and I think about eighty in all the year past.

I have been employed for the society a considerable part of the time for nine years past. Within this term, I have had the pleasure of baptizing upwards of 400 professed believers, and have assisted in embodying seventeen Baptist churches. I desire the prayers of the society for me, that my labours may not be in vain. I beg leave to subscribe myself your brother and fellow-labourer in the gospel.

ISAAC CASE.

READFIELD, DECEMBER 25, 1811.

P. S. I am afraid I have tired your patience already, but must beg leave just to add, that since I have returned, I have spent a few days in different places, where the Lord is making rich displays of his grace in the conversion of sinners. In Motly, a place that has been almost a Sodom for wickedness, there is a great and powerful work of God ; 32 had been baptized some time ago, and I have heard since, that 18 more have followed Christ in the same sacred ordinance,

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which makes 50 in the whole ; three men that were tried for their lives, for the murder of Mr. Paul Chadwick, about 2 years ago, have hopefully become penitents. Harlem hath shared in this good work : Vassalborough hath seen good days ; for about 50 have been added to the second Baptist church in that town, within a year past ; and 16 to the first. In Fairfax about forty, and I hear that the work is begun in Pelarmo, in Sidney, in Jay, and in Fayette. Surely the shower is spreading all around us. And I may speak it to the praise of God's grace, there are some hopeful appearances in Readfield. What shall we render to the Lord for all his mercies towards us ?



Extract of a Letter from Rev. Henry Hale, to the President of the Society, dated Salisbury, New-Brunswick, May 30, 1811.

Dear Brother,

I SHALL now attempt to give some brief account of my travels. I set off from Sedgwick on my tour to the eastward, on Friday, 26th of October, 1810. I spent three Lord's days before I crossed the line into New-Brunswick ; one in Sullivan, one in Machias, and the other at Eastport ; besides, preaching lectures in most of the destitute places, I passed through. In Sullivan I found a glorious work of God going on, under the labours of brother Mc'Master ; about 80 had been baptized in the late revival.

Wednesday, Nov. 14, I left Eastport on board a vessel, and at evening arrived at St. Martins, about 100 miles distance. Here I tarried two Lord's days, and I trust not wholly in vain. I preached nearly every day or evening, while among this people, who appeared to be very thankful for the visit. From this place, I rode to the city of St. John's, where I tarried three Lord's days, labouring among them. The cause of Zion seems to prosper in this place. The appearance was such, that I felt loath to leave them, but I thought it duty to visit other destitute places.

After leaving the city, I visited a place called Little-river, where I tarried one Lord's day. In this place there are a number of baptized brethren, but religion is low among them. Leaving this place, I rode to Springfield, where I tarried over the next Lord's day, and preached a number of times ; here things appeared agreeable ; they keep a stated meeting every Lord's day, and the Lord appears to bless them.

January 2, 1811, I set my course to the eastward, rode to Sussex-vale, where I tarried over the Sabbath, and preached a number of lectures : here I saw great signs of a reformation, which of late begin to be realized ; for the Lord is now carrying on a good work in that place ; sinners are awakened and backsliders returning ; the prospect is very hopeful. After leaving Sussex-vale, I rode to Petitcodiak-river ; here I tarried two Lord's days, preaching from place to place in the following towns on the river : viz. Salisbury, Hillsbury, and Monckton. Elder J. Crandal resides in Salisbury ; while I was there, he was absent on a visit to St. John's ; where his visit was much blessed, of which I shall give some further account before I close my letter.

For some weeks before I came to Petitcodiak, there had been some special attention among the people. And while I was among them the attention continued to increase. But about the first of March, the work broke forth in a more glorious manner. Since that time, brother Crandal has baptized 19 persons, and more are expected to come forward soon. At present the work prevails mightily, bearing down almost all opposition. My hope is, that the Lord has much people here.

On Monday, January 21, I left this place to go to Shepherdry river, about 50 miles distance, most of the way through the woods. However, I preached four times while on my way to the destitute. I arrived at Shepherdry on Friday evening 25th. This settlement is about 20 miles in length, along the river side. There is a brother Newcomb who has laboured among them for several years ; he is not ordained, but appears to be sound in the faith. But few among the people had professed to be born again ; so that he had laboured under great trials, although the people were naturally kind and friendly. I soon found that the Lord was really at work in this place. I tarried with them five Lord's days, and preached nearly every day or evening in one part or other of the settlement. A general and solemn awakening ensued ; the cry with many was, " what must we do to be saved." While I was here a number were brought to hope in the abounding mercy of God. The second Lord's day in February, I baptized four persons. This was a glorious day indeed ; it was pleasing to see with what fortitude and calmness the candidates descended into the liquid grave ; while they were surrounded by a weeping crowd of spectators.

The last of February I left this place, and returned again to Petitcodiak-river. Brother Crandal being absent on another visit to St. Johns, through the solicitations of the brethren, I continued with them three Lord's days, and I trust not in vain. While among them, I broke bread to the church, and the Lord appeared glorious in our meetings.

The 18th of March I left this place to go to Cumberland, preaching as I went on my way ; I arrived the next Friday in this region, and continued five Lord's days, (which concluded my mission,) preaching from place to place. Before I came here, they had been destitute of any preachers several months, save one Methodist preacher. Nothing very remarkable transpired while I was in this region ; only some opposition to the doctrine of grace by the *freewillers*, or rather selfwillers ; and in fact this is no new thing. There was also some awakening among the people at a place called Maccan-river, where I visited and preached. I would fain hope there was some wheat among much chaff. Many appeared grateful for my visit among them.

About the last of April I left this region ; since that time I have re-visited a number of those places I visited the last winter. Particularly Shepherdy, Sussex-vale, and the city of St. John's. On my return to Shepherdy, I found the work of the Lord still progressing forward. I tarried about ten days, in which time the work appeared to increase much ; the day before I left them, I baptized two ; this was a precious season. At Sussex-vale the word appeared to rest with weight on the minds of the people. In the city of St. John's, the Lord has prospered his own cause the winter past. Brother Joseph Crandal has visited them, and baptized eight persons. Brother Thomas Ansley has also visited them, and baptized four. So that the little church formed there about a year ago, has increased to thirty five members. They appear to stand firm in the truth.

Thus I have endeavoured to give a brief account of my travels, and of the good work of God in the places where I have been. May the rising kingdom of our Emanuel spread from pole to pole, and from the rising to the setting sun.

I subscribe myself,

Yours in the bonds of the everlasting gospel,

HENRY HALE.

P. S. June 3, after writing the above, I tarried in Salisbury, on Petitcodiak-river, over the next Lord's day. At 10 o'clock I delivered a discourse from Heb. vi. 9, to a very large assembly, for this wilderness country. After sermon, some time was spent in solemn prayer and exhortation : After which, a number came forward and related their experience as candidates for baptism. At 4 o'clock we went to the river, where brother Crandal baptized 9 persons. We then returned to the meeting house, and these were received into the church. I may truly say that the King of Israel looked glorious that day. The most stout-hearted were made to bow before the mighty power of God. The work appears greatly on the increase.

REVIVAL OF RELIGION IN STEUBEN, (MAINE.)

Extract of a Letter from Elder Nathaniel Robinson,
dated Steuben, May 10th, 1811, to the Editor.

Dear Sir,

IN January 1810, I came by invitation to this town, where I found two small Baptist churches. They appeared to be in a low state with regard to religion, having but seldom had the privilege of hearing the gospel preached. They had, however, continued to meet together, and improve the best gifts they had.

When I came, I preached to each alternately. And never before did I feel such a sense of the worth of souls. My feelings are much easier conceived than described. But blessed be God in a few weeks, a spirit of prayer seemed to be poured upon us, and Christians began to cry mightily to the Lord. The saints were revived, backsliders reclaimed, and sinners were saying, *what shall we do to be saved?*

For three months the work had been gradually increasing. In this time about 30 have been received by baptism. I was obliged to leave them for a short time. I returned in about six weeks, and found the work still progressing. In about three months more, rising of 30 more were added.

In October I moved my family here, since which time, there have been gradual additions made until rising of 80 have been added, and more it is expected will soon join. Both churches have shared in the reformation. Judging from the fruits as we have now opportunity, we have reason to believe that more than one hundred have been quickened during this work.

There is now about 140 communicants in this church. And should the pharisees again ask, "have any of the rulers believed on him?" we could answer, yes: for the first characters in the place have become members of the church. We have seen and felt the wonders of God's grace gloriously displayed in this place.

There are hopeful appearances in several places around us. In Goldsborough, and in Machias, some have lately felt the joys of pardoned sin: Among this number are many of very respectable rank in Society. In Pennemequan and Dennisville, there is a good work, but I do not know the particulars.*

I am, dear Sir, with affection, yours in Gospel bonds.

NATHANIEL ROBINSON.

* If the writer of the foregoing, should perceive any inaccuracies, he will please to excuse them; as from the badness of the ink, the manuscript was hardly legible.

Editor.

RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Rev. David Jones to his Correspondent in Philadelphia, dated at Pittsburgh, June 22, 1812.

"I arrived here last Saturday, the 20th, and assisted the Rev. Messrs. David Phillips, and Matthias Luce in constituting the 1st Baptist church in this place, consisting of 14 members. Yesterday a woman was baptized in the Alleghany river. This was the first instance of Christian baptism ever seen in Pittsburgh. Two thousand spectators at the least assembled on the banks, and behaved with great solemnity. Mr. Herren, the Presbyterian minister, attended.—The whole town seemed to be moved on the occasion.

"God is doing wonders in this western country. In the first week in this month, the Rev. Thomas Campbell, a Seceder minister in Washington (county,) and his wife and daughter, and also his son, young Mr. Campbell, and his wife, with one more, were all baptized in Buffaloe Creek, by our brother Luce, who is pastor of a church at Ten Mile, Washington County, Pennsylvania. On this interesting occasion, Mr. Campbell senior spake three hours and an half at the water, to a large auditory. Among other things he observed, that Presbyterians and Seceders complained, that God's Spirit had left them; he said, that God had not promised his Spirit to *Antichrist*;† that Infant Sprinkling was Antichristian; and that he was astonished how the Lord had borne so long with him and them: he exhorted the people most fervently to come out from among them, lest they be partakers of their plagues. He sweeps all before him, (adds the writer.) He has baptized a number since his own baptism, and his church bids fair soon to be the largest in the State.

"Young brother Campbell is a good scholar, and a man of talents; he spake on the occasion one hour and an half; wherein he made an eminent display of his knowledge in Greek, &c. The whole country seems to be moved.

"More wonders," (adds Mr. Jones;) "A Presbyterian minister at Shenango, State of Ohio, is to be baptized by brother Phillips this month; his name is Setterfield. He is an amiable character, and has been for nearly 7 years distressed in mind on christian baptism."

* We think the term "Antichrist," is improperly applied to any who love our Lord Jesus Christ. *Editor.*

To such as believe, that nothing less than an entire immersion in water, in the name of the sacred Trinity, administered upon a profession of faith, can be considered as gospel baptism, it must be a subject of grateful joy, that God is causing his *light and truth to go forth as brightness, and his salvation as a lamp that burneth*. May the glorious gospel soon shine forth unto the ends of the earth, and the ordinances be kept as they were first delivered to the saints.

Ed.

Extract of a Letter from the Rev. Mr. Noel, Essex County, (Vir.) to the Rev. Dr. Rogers of Philadelphia, dated April 21, 1812.

“ I LIVE about the centre of the greatest revival of religion, I suppose ever known in Virginia. In the course of one year past, within 20 miles around me, there have been probably upwards of one thousand persons baptized ; the sacred fire seems to have spread forth in different directions. In King William County, about 30 miles from me, perhaps about 50 have lately been baptized.

“ With us, the cloud seems pretty much to have gone over : a calm in some measure succeeds. We are, however, gathering up the cripples who got wounded in the heat of battle. On the first Lord’s day in this month, I baptized upwards of 50. Once a majority in our assemblies were opposed to our sentiments, now a majority are Baptists. Our congregations are generally greatly increased. I do not hear of any great revivals in Virginia at a distance ; but there are pleasing prospects to the south of this State, and to the west. Much harmony and fellowship abound among the Baptists in Virginia.”

It appears by the account given in Semple’s History, that in the year 1810, there were in Virginia, 20 Baptist Associations ; 294 churches, containing 31,052 communicants ! Well might Balaam, were he now living, exclaim, “ What hath God wrought !”

INFANT BAPTISM A MERE TRADITION.

The following candid concession, as it comes from Pedobaptists, it is hoped will be read by others without prejudice.

To the Editor,

SIR, I lately saw a pamphlet very recently published in Baltimore by the Roman Catholic College of St. Mary, against an attack from the Presbyterians on them, [for their unwritten

traditions ;] to which the Catholicks reply : “ Presbyterians with Catholicks admit the baptism of infants, *baptism by sprinkling*, by *effusion*, &c. Let them find for all this, and for many other practices, any foundation in scripture.” Again : “ It is then an unquestionable *fact*, that *even* for Presbyterians, TRADITION has preserved many unwritten dogmas and religious institutions.”

It will be a very easy matter to deny this statement ; but in order to refute it, the Scripture must be produced which requires such a practice.



Mr. Booth's conversational Advice and Remarks.

FROM THE ENGLISH BAPTIST MAGAZINE.

A valuable correspondent who used frequently to call on the late venerable Abraham Booth not long before his death, when all who visited him remarked his great spirituality of mind, and doubtless received instruction from his communications ; (for of him it might be truly said, “ His lips kept knowledge ;”) wrote down some of his conversation on his return home, and thinking it might be useful to other young ministers as it had been to himself, has kindly transcribed it for our work. We gladly give these morsels a place, in the hope that their excellence may provoke ministers in general to solicit the republication of that excellent work of Mr. Booth's, entitled ‘ Pastoral Cautions ;’ a work which every pastor should possess, and which every one who assists at the ordination of young ministers should exhort them to purchase, as next in point of excellence to the Epistles of Paul to Timothy and Titus.

ADVICE RESPECTING THE PULPIT.

Never study a sermon with the design of displaying your abilities ; but always aim to promote the glory of God.

Endeavour to improve your understanding, by reading the scriptures ; and praying for divine assistance.

Never forget while you are preaching to others that you are a sinner yourself. Take care and not attend to public work as the mere duty of office. Pray not as a minister, but as a poor sinner. If you wish to be comfortable in your work, pray for much of the life of religion in your own soul.

ADVICE RESPECTING CONDUCT.

Be not frequent in your visits to any lady living alone ; I have seen much mischief resulting from such conduct.

Never visit any of your hearers who are rich, without a particular invitation ; give them no cause to think you want either their food or their money.

Be at home with your wife and family early in the evening : many a minister's wife has been rendered miserable through the inattention of her husband.

Have nothing to do with making matches among your people ; let the men find their own wives, and the women their own husbands ; this is no part of your business, Sir.

Be cautious how you make a will for any one of your people : and never be an executor or guardian for any.

Advise not the rich to lend money to the poor, nor lend any thing yourself, unless you are first satisfied that you can afford to lose it all. Be not a surety for any one.



LUTHER'S METHOD OF REPROVING BUCER FOR PREACHING TOO LEARNEDLY.

AT a meeting held at Wittemburgh by the leading parties of the reformation, with a view to promote the harmony of the whole ; it was agreed that Albert, Bucer and Luther should be the preachers. At the close of the services, Luther requested Bucer to be his guest, to which Bucer readily acceded. In the course of the evening, Luther found an opportunity to make his remarks on the sermon delivered by his sage friend. He spake highly in its praise, but added, "*Bucer, I can preach better than you.*" Such an observation sounded oddly to the ears of his friend, who however took it in good part, and readily replied, "*Every person of course will agree that Luther should bear the palm.*" Luther immediately changed the tone of his voice, and with indescribable seriousness addressed his friend to this effect. "Do not mistake me, my brother ; as though I spake merely in the praise of myself ; I am fully aware of my weakness, and am conscious of my inability to deliver a sermon so learned and judicious, as the one I have heard from your lips this afternoon. But my method is, when I enter the pulpit, to look at the people that sit in the aisle ; because they are principally Vandals—(By this term he meant the ignorant common people, and alluded to the circumstance of those parts having been formerly overrun by hordes of ignorant Vandals)—I keep my eye, says he, on the Vandals, and endeavour to preach what they can comprehend. But you shot over their heads ; your sermon was adapted for learned hearers, but my Vandals could not understand you. I compare them to a crying babe who is sooner satisfied with the breast of its mother, than with the richest confectionaries : so my people are more nourished by the simple word of the Gospel, than by the deepest erudition, though accompanied with all the

embellishments of eloquence.”——The contributor of this article wishes that himself and his brethren may always imitate Luther, and remember the Vandals. *Ibid.*

THE WORD OF LIFE.

FROM the Report of the *British and Foreign Bible Society* of May 2d, 1811, it appears that they have been spreading the Bible through various parts of Germany and Spain, Sicily and Malta, Guernsey, Alderney and the Morea, in EUROPE. In AFRICA, Sierra Leone and Bashia, Senegal and Goree, the Cape of Good Hope, and several parts of the South have had copies of the Scriptures forwarded them. Happy if the benighted African take heed unto the sure word of prophecy, as unto a light shining in a dark place. The Northern regions of America, and several of the West India Islands, have witnessed the benevolence of that Society. A large proportion of the eighteen Bible Societies established in the *United States*, have received from the *British and Foreign Bible Society*, generous and encouraging donations. Five thousand pounds sterling, [22,222 dolls. 20 cts.] have already been advanced towards the translation of the Scriptures into the various languages and dialects of the East. At the last meeting of this body, two thousand pounds sterling, [8888 dolls. 88 cts.] more were engaged to be annually forwarded for the same purpose, for three ensuing years, besides one thousand pounds more raised by the corresponding committee in Calcutta, on the Society's account, for supplying with copies of the Scriptures, twelve thousand protestant christians of the mission at Tanjore, not one of whom possessed a copy of the *Old Testament*, and not more than one, in two or three hundred, the *New*. A press has been forwarded thither for printing the divine word in the language spoken in that part of the Indies. Editions in a few years will be completed in the East Indies in twenty languages.”

Philadelphia Report.]

ON TITLES.

A PAPER has some time since been received by the Editor, purporting to have been written by a “Baptist brother,” complaining that titles are given by our own denomination, (viz. the Baptists,) to their ministers: “such as Reverend, Master, Doctor of Divinity, &c.” The writer adds, “I do not know where our ministers get the authority, to confer, or receive such titles, unless from the cabinet of our opposers, or the power of the beast.” This writer further adds, “I do not remember of reading in the New Testament of but two characters in the church, distinguished from the ordinary or common christians, viz. *Bishops and deacons.*”

As this "Baptist brother," professes to predicate his objections upon the New Testament, if he will show from that part of the sacred volume, where it is forbidden to style a ministering brother, "Reverend," or to use the addition of M. A. or D. D. or L. L. D. it shall be attended to in some future number of the Magazine. It is thought that a candid discussion of the subject may not be *wholly* unprofitable. At the same time, we would recommend it to our "Baptist brother," to attend to *Bishop Paul's* advice to *Bishop Timothy*.* *Charging them before the Lord, that they strive not about words to no profit.* When either dress or property, or titles or talents, or even the grace of humility, are made use of in order to illicit praise, or to establish a pre-eminence over others, they then become dangerous and ensnaring. In like manner, when more attention is paid to the colour or fashion of a *bonnet*, than to the holiness of the heart, it betrays a great degree of ignorance and pride. *He that is without sin, let him cast the first stone.* Editor.

We are happy to lay before our readers the ADDRESS and CONSTITUTION of the BAPTIST EDUCATION SOCIETY of the MIDDLE STATES. AMERICA.

ADDRESS

To the friends of Religion, and particularly to the Baptist Churches and Congregations, in behalf of an establishment which is contemplated to be formed for the assisting of young men, called to the christian ministry, in their education.

IN soliciting your attention to this new institution, we beg leave to state the circumstances which have led on to the presenting of this address.

To vindicate the usefulness of education in a minister of Christ is at the present day, we conceive, unnecessary. We are convinced that the churches could experience no greater evil than an unconverted ministry, how learned soever it might be found, and that God alone can make men able ministers of the New Testament; yet where by his grace he has changed the heart, and, in the judgment of a church, furnished a candidate with talents for imparting public instruction, an acquaintance with some general branches of liberal education will conduce to comfort, respectability and usefulness.

The sacred scriptures were written in a language different from our own. We are supplied with revealed truth through the medium of a version confessedly excellent: yet behind the

* 2 Timothy ii. 14.

veil of a translation many a beauty lies concealed, many a clear exposition of difficulties, and many a complete refutation of objections, which the supporters of false doctrine, or unsanctified practice, may urge. The miraculous and sudden intimacy with new languages, with which the ancient apostles were blessed, for the confirmation and immediate diffusion of the gospel, we cannot expect; but a patient application to study, and suitable institutions for the aid of pious youth, may sufficiently supply its place. If the ministers of Jesus now, cannot like Paul speak with tongues as taught of the Holy Ghost, they may like him employ even human learning in exposing the errors of the enemies of our holy religion. They may hope with an Owen and a Doddridge, with a Watts and a Gill, with a Swartz and a Carey, to enjoy the aid of literature in the detection and prostration of the false reasonings of learned adversaries; and in the illustration and diffusion of the truth as it is in Jesus, they may confirm the prophetic page while they read the historic.

Were motive wanting to awaken public attention in our churches to an institution like that we contemplate, it might be derived from many sources. The ancient prophets of God had their schools: academies for the instruction of pious young men have been attempted, and in some instances succeeded well, both in England and in America. If society be not astonished so much, as in some centuries past, with solitary instances of mental greatness, it abounds with books and with industrious readers. Taste is formed, and information diffused in a degree hitherto unequalled. To secure respect, and insure extensive usefulness, it must appear desirable that the literary endowments of the minister of the sanctuary should be elevated in an equal proportion. There are some men in the higher circles of society, who can be prevailed on to attend only a ministry where evangelic truth is united with classic learning; but their souls are as precious as are the souls of the poor. It ought to be recollected that other christian societies are providing for the education of candidates for the ministry, with a zeal exceeding every past effort. Let us not permit their activity to hurl reproaches on our supineness and delay.

We are aware that the habits of our churches, founded on the sacred oracles, of introducing brethren to the work of the ministry, at different periods of life, will in many instances render the acquiring of much literary knowledge impracticable. Some valuable men are called to the knowledge of the truth, or to the service of the churches, when life has advanced, when pressed with the inevitable cares which secular occupations and rising families impose. Let it, however, be remembered, that we are far from conceiving that literature is essential to the christian ministry. Thousands of highly valuable preachers, whose heavenly mindedness and zeal, whose aptness to teach, and persever-

ance in labour, render them objects deserving respect and imitation, exist in our churches. Their usefulness in many instances is great, and we most cordially wish its increase. But, though cases may occur in which education cannot be obtained to any considerable degree, there are others in which it can. Several young men, we understand, in the states of Pennsylvania, New-Jersey, and New York, and some in other sister states, are anxious to enjoy privileges such as the new institution which we propose will supply.

An establishment of this nature must be begun by some persons. The ministering brethren in Philadelphia have learned with pleasure, that in the New Jersey association, and among the brethren in New York, considerable solicitude of mind has been awakened on this subject. They will feel happy in cooperating with them, and with any of their christian friends, in giving origin, efficacy and permanence to the institution. They will receive with gratitude any communications with which they may be indulged ; at the same time stating, that they are of opinion, that the contemplated end will, in their judgment, be better answered by the formation of a society, whose aim shall be simply directed to the point in question, than by an Association, the multiplicity of whose concerns, and the diversity of whose opinions might rather retard than accelerate.

WILLIAM ROGERS.
BURGISS ALLISON.
HENRY HOLCOMBE.
WILLIAM WHITE.
JOHN P. PECKWORTH.
WILLIAM STAUGHTON.

CONSTITUTION.

I. The society shall be known by the name of the *Baptist Education Society of the Middle States.*

II. Its avowed and explicit object is, with a divine blessing, the assisting of pious men in obtaining such literary and theological aid as shall enable them with greater ease to themselves and usefulness to the churches, to fulfil the public duties of the christian ministry.

III. Such persons only shall be considered as eligible to the privileges of the society, as are regular members of Baptist churches, and as have been by the churches to which they belong licensed to the ministry, and are by the trustees of the society considered as possessing talents likely to contribute to ministerial usefulness.

IV. Every person subscribing five dollars per annum, shall be a member of the society ; and any one subscribing fifty dol-

lars, shall be considered as a member for life, and entitled to all the privileges attendant on the relation.

V. Every member shall have a right to vote by proxy, in case a written proof be adduced by a regular member that such is his wish, and this intimation be repeated at each annual meeting.

VI. Nine members shall be triennially chosen as Trustees, in whose hands the subscriptions, donations, or bequests, made to the society, shall be vested.

VII. A treasurer of the society shall be elected triennially by the trustees, either from their own number, or the society, whose books shall be ever open to the inspection of any of the trustees, or any of the members. A competent security shall by the trustees be required for the stock that shall be entrusted to his care. He shall present at the annual meeting in July, a specific account of the state of the society's funds.

VIII. A secretary shall be triennially chosen, who shall preserve fair records of the general proceedings, and enrol the names of the members.

IX. There shall be a half-yearly meeting of the society, on the first Wednesday in January, and in July ; the latter to be considered as their annual meeting.

X. In the intervals of the society's meeting, its concerns shall be conducted by the trustees, who shall have power

To accept or reject applications for the admission of candidates ; and in case of insubordination, to exclude from the privileges of the society, as may appear proper.

To superintend the measures of the professors and students ; and

To draw orders on the treasurer for any sums that may be required for the support of the establishment.

XI. A suitable building, as soon as the funds of the society will admit, shall be erected or procured for the accommodation of the professors and students, in such situation as may be agreed upon hereafter.

XII. All business shall be decided among the trustees, and in the society, by a majority of the members present. Five of the trustees shall be requisite to make a quorum for business ; and eleven members at the semi-annual meetings.

XIII. The place of the assembling of the society shall be determined at each successive meeting.

XIV. Until the society acquire funds to enable them to make more specific and enlarged arrangements, the students who may need it shall be supplied with books, board, or what besides may be requisite, in the best way the trustees can effect an arrangement.

XV. No professor or tutor shall be elected to office but at one of the semi-annual meetings : but the trustees, in case of a

vacancy, are empowered to fill that vacancy until the society can assume the business.

XVI. At the meeting in July an examination of the students shall take place before the trustees, when the members, or any person desiring to become a member, shall be at liberty to attend.

XVII. The particular branches to be taught in the seminary which the society shall establish, shall be determined by the trustees, subject to such advice as the society shall think proper time after time to suggest.

XVIII. The trustees are empowered to make such by-laws for the conduct of the seminary, and of the general concerns of the institution, as circumstances shall require, and which shall not clash with any of the provisions in the present constitution.

XIX. No alterations shall be made in the above plan, without one year's previous notice, and the concurrence of two thirds of the members.

For the Bap. Miss. Mag.

MR. EDITOR,

I here enclose a copy of the Constitution of the Salem Bible Translation and Foreign Mission Society ;" knowing that you feel a lively interest in this work, I doubt not but you will insert it in your next Magazine, by way of exciting others to aid the great work. Yours, J. M.

CONSTITUTION

OF THE SALEM BIBLE TRANSLATION AND FOREIGN MISSION
SOCIETY, FORMED IN THE YEAR 1812.

WE, the Subscribers, believing the BIBLE to be the Word of God, and able to make men wise to salvation through faith that is in Christ ; believing that millions of the human family in the East are groping in darkness for want of this light from heaven, and that it is the duty of those who have the BIBLE, to make every reasonable exertion to bestow it upon others, and thereby diffuse the knowledge of its all animating and important contents : And believing that the work of translating the Scriptures into the languages of the East, is now successfully going on at Serampore, only that the *means are inadequate*, do form ourselves into a Society to aid by our subscriptions this important object.

I. This Society shall be called the SALEM BIBLE TRANSLATION AND FOREIGN MISSION SOCIETY.

II. The object of this Society shall be to raise money to aid the translation of the scriptures into the Eastern languages, at present going on at Serampore under the superintendence of Doctor WILLIAM CAREY : Or, if deemed advisable at any time, to assist in sending a Missionary or Missionaries from this country to India.

III. The immediate management of the concerns of this Society shall be vested in a President, Vice President, Recording Secretary, Corresponding Secretary, a Treasurer and six Trustees, to be elected by ballot at the first meeting of the Society by a majority of the members present, and ever afterwards at their annual meeting which shall be holden at Salem on the first Monday in January, and at such hour and place as the board shall determine and make known.

IV. The Board of Managers shall meet quarterly to transact the business of this Society ; and oftener if thought necessary by the President, who shall have leave to convene the Board whenever he thinks the interest of the Society requires it.

V. The President, and in case of his necessary absence, the Vice President, one of the Secretaries, and three of the Trustees, shall constitute a quorum to do business.

VI. The President shall preside at all meetings of the Board of Trustees, and at the annual meeting of the Society, until the election of a new one. Or in case of his absence, the Vice President shall fill his place and discharge his duties.

VII. The recording Secretary shall attend all meetings of the Board, and keep a faithful account of all business done or transacted therein, in a suitable volume provided by the Society, which shall be liable to their inspection whenever requested. He shall also register the subscribers' names.

VIII. The Corresponding Secretary shall open a correspondence with such Societies, Churches or Individuals as the Board shall direct, with a view to aid the great object of this Institution.

IX. The Treasurer shall faithfully keep the money paid into the treasury, to be ready at all times to deliver the whole or any part thereof to the order of the Board of Directors.

X. This Society shall consist of all such persons as pay one dollar or more into its Treasury annually. Any subscriber may withdraw his name at pleasure.

XI. Any donations made to this Society, shall be applied exclusively to aid the Translation of the Scriptures, if requested by the donor.

XII. This Constitution may be altered and amended at any time by a majority of the Subscribers convened, by a regular notice for that purpose.

The officers elected for the present year, are

REV. LUCIUS BOLLES,	<i>President.</i>
MR. MICHAEL WEBB,	<i>Vice-President.</i>
MR. EBENEZER SECOMB,	<i>Treasurer.</i>
MR. MICHAEL SHEPHERD,	<i>Recording Secretary.</i>
MR. JOHN MORIARTY,	<i>Corresponding Secretary.</i>

TRUSTEES.

MR. STEPHEN WEBB,	MR. CHARLES H. ORNE,
MR. JOHN PAGE,	MR. ELIPHALET KIMBALL,
MR. NATH. W. WILLIAMS,	MR. ROBERT UPTON.

EVANGELICAL TRACT SOCIETY.

On the 26th of May, 1812, the Evangelical Tract Society held their annual meeting at Boston. Elder Sharp engaged in prayer for the Divine blessing on the Institution. The following Report of the Board for the last year was then read and accepted.

REPORT.

THE Board, appointed to conduct the concerns of the EVANGELICAL TRACT SOCIETY, meet the members this day with unfeigned pleasure, to lay before them their first Report relative to the progress and encouraging prospects of the Institution. A consciousness of being engaged in the cause of benevolence and of truth exhilarates the spirits, and lights up the countenance with peace and joy. It was characteristic of Immanuel, our Saviour, while he resided among the sinful and the wretched, that he WENT ABOUT DOING GOOD. He did not wait for applications from the miserable, but generously sought out opportunities of healing the sick, instructing the ignorant, and pouring consolation into the wounded and aching heart. It is joyful to tread in his steps, and to emulate his example. He was rich, and for our sakes became poor, that we through his poverty might be rich; and if we have received of his fulness, his language to us is, *Freely ye have received, freely give.*

The benevolent object, for which we have associated, was much needed. You will permit us briefly to notice a few reasons in favour of the Institution.

Long have our Missionaries traversed the deserts, displaying the christian banner, and often have their efforts been succeeded by divine grace in gathering together the dispersed of Israel. But our Missionary Society needed the friendly and united aid of this Sister Institution, to furnish the heralds of peace with Evangelical Books and Tracts to disperse among the needy. When sinners are awakened by the preaching of the cross, and the missionary pursues his journey, the *TRACTS* which he leaves, may be instrumental of continuing, increasing, and strengthening conviction, and leading inquirers to the knowledge of the truth — How pleasant is the thought, that families may often assemble in social circles, and listen to the recital of interesting truths, and thus in part supply the deficiency of the regular enjoyment of the word and ordinances. Tracts are easily dispersed, and can be distributed where various obstacles would prevent the admission of missionaries. Another obvious advantage of circulating small books is, that they obtain a more general and ready perusal than larger works. Interesting and valuable works of magnitude often lie neglected, while concise and summary statements of truth, pungent appeals to the conscience, and striking narratives

of conversions are read with avidity, and often excite a desire, and create a relish for more extensive religious inquiries. It has been well remarked, as a further argument in favour of dispersing small religious tracts, That it appears to be the very mode made use of by the enemies of our religion, in order to undermine and destroy it. Let us, then, (says a valuable writer,) endeavour to foil our enemies with their own weapons, which will surely be more powerful and more successful in the hands of truth, than in those of error.

Your Committee, in execution of the trust reposed in them, met last January for the purpose of procuring an assortment of Tracts. They purchased 2850, of the following descriptions, viz.

1000 Word in Season.

400 Fuller's Great Question Answered.

200 Sixteen Short Sermons.

100 Newton's Monument to the Praise of the Lord's Goodness.

100 Power of Truth ; or, Conversion of a Poor Villager.

200 'Tis all for the best.

200 Whitaker's Address on the Danger of Delay.

100 Monitor to Parents.

300 History of a Bible.

100 Day of Adversity.

100 Memoirs of Miss Prince.

50 Hymns for Infant Minds.

At this meeting the Committee voted, That each subscriber, who wishes to circulate tracts, shall be entitled to draw out at least one half the amount of his subscription in books for this purpose.

Nearly all the Tracts which were purchased have been distributed in various sections of the country, and much interest and satisfaction have been manifested by the friends who have taken charge of them. The recent date of our Institution prevents us from being able to state any interesting particulars relative to the effects of those which have been distributed. We have only learnt from some missionary friends, that with tears of thankfulness many sought for them, and gave evidence of placing a high estimate upon them. When our exertions shall have been more extended, and time afforded to learn more particulars, we doubt not but sufficient ground of encouragement will be furnished.

The present is a day of peculiar interest. The minds of multitudes appear open to inquiry. It is incumbent on the friends of Christ to be persevering and zealous ; to exhibit, through every medium, the perilous state of men ; and through every channel to communicate the knowledge of that rich and abundant grace, that flows to sinners through the atoning blood of Christ.

We rejoice at the increase and success of Missionary and Bible Societies, and consider them as marking a new epoch in the History of the Church of Christ. But Bible Societies and Tract Societies are so far from presenting interfering claims, that they

harmonize in the same great object of diffusing the knowledge of salvation. And should our funds at any time be adequate, our plan admits of uniting the distribution of Bibles together with the Tracts. Our resources, considering our infant state, are flattering; the particulars of which will be stated by the Treasurer — In this, as in all similar institutions, we are pleased to notice, and would make honourable mention, that with readiness the mothers and sisters in Israel come forward to aid the cause of the Lord.

Now, brethren and friends, let us consider, that the end of all things is at hand; shortly we shall be laid in the tomb, and cease to act in the affairs of mortals. Let us be encouraged to be up and doing while the day lasts. May our breasts kindle with a generous ardour for the salvation of men. We live but to act. Let vigorous action then run parallel with life; action in the best of causes, and for the best of purposes. Then may we meet death in peace; and through the pardoning mercy of him, whose example we have emulated, we may enter into the joy of our Lord.

In closing this Report, permit us to present the animating exhortation of St. Paul. "But ye, brethren, be not weary in well doing." And remember the words of the Lord Jesus, who said, "It is more blessed to give than to receive."

E. LINCOLN, *Secretary.*

The following persons were chosen to conduct the concerns of the Society the ensuing year.

REV. THOMAS BALDWIN, D.D. *President.*

MR. E. LINCOLN, *Secretary.*

MR. H. LINCOLN, *Treasurer.*

Rev. Lucius Bolles, Rev. William Batchelder, Rev. Daniel Sharp, Messrs. Henry Homes, and Amos Smith, *Committee.*

☞ This infant Society, whose object is benevolent, and whose prospect of usefulness is extensive, we earnestly recommend to the liberal patronage of the Christian public. Multitudes of Christians, who have not gifts or opportunities for addressing their fellow men, on subjects of infinite importance, may at a very small expense, contribute in circulating religious tracts through extensive circuits of our country, and thus preach the gospel to their fellow men. Any persons disposed to unite with the Society, are respectfully requested to call on the Treasurer for that purpose.

On Wednesday, the 27th of May, the Baptist Missionary Society in Massachusetts, held their 10th annual meeting at the 2d Baptist Meeting House in Boston. The following Report of the Trustees was read and accepted.

REPORT.

Beloved Fathers, Brethren, and Friends,

WE congratulate you on the return of another anniversary of this Institution. The auspicious circumstances under which we

are now convened demand our most grateful acknowledgments of the continued goodness of the Lord towards this Society since its first establishment.

The following brethren have been appointed Missionaries, for the different periods of time severally annexed to their names, in the course of the past year.

Elder Isaac Case,	for the term of	9	months.
Samuel Nelson	- - - - -	3	"
Peter P. Roots	- - - - -	3	"
Nehemiah Lamb	- - - - -	3	"
Joseph Cornell	- - - - -	3	"
Stephen Parsons	- - - - -	3	"
Samuel Churchill	- - - - -	3	"
Simeon Cooms	- - - - -	6	"
Barnabas Perkins	- - - - -	6	"
Samuel Ambrose	- - - - -	2	"
Henry Hale	- - - - -	6	"
John Chadburn	- - - - -	4	"
Jesse Hartwell	- - - - -	4	"
Asa Todd	- - - - -	3	"
Joy Handy	- - - - -	3	"
Matthew Bolles	- - - - -	6	weeks.
Isaiah Stone	- - - - -	8	"
Samuel Rowley	- - - - -	4	months.
fulfilled {	Hezekiah Pettet (former appoint'nt.)	3	"
this year {	Joseph Arnold	3	"

Making in the whole 74 mo. 1 week.

Thus it appears, that this Society has supplied in the past year, more than six entire years' preaching by the different missionaries ! From many of them very pleasing and satisfactory accounts have been received by the Trustees. Others, whose term of service has not expired, are now fulfilling their appointments.

The scene of missionary labour has been widely extended, and greatly diversified. The north-westerly part of the State of Pennsylvania, and the westerly part of the State of New-York have been visited by several of our missionaries, and the solitary places cheered, by the glad sound of the gospel. Nova-Scotia and New-Brunswick, with some parts of Lower Canada, have also been visited, and the precious seed of the kingdom sown among them by the labours of our brethren. Nor have the destitute in Rhode Island, Vermont, New-Hampshire, and the District of Maine been overlooked.

Wherever the missionaries have travelled, they have met with a most cordial reception, and in many places their visits and labours will be long and gratefully remembered.*

* For a more particular detail, we refer the reader to the extracts published in this and the preceding numbers of the Magazine.

From the foregoing statement, it appears we have employed more missionaries the year past, than at any former period since the Society has been established. This calls for increasing gratitude to the Father of all our mercies, from whom cometh down every good and perfect gift. It is with his own that we have been enabled to serve him.

The present, brethren, is a period marked with the most astonishing events ! such as have not transpired for centuries past. We hear of wars and rumours of wars, and earthquakes in divers places. We see great changes taking place in the civil and political affairs of mankind. But how wonderful that amidst all these scenes of apparent confusion and distress, such efforts should be so universally made to establish christianity and spread the gospel among all the nations of the earth ! This is the time to build the house of the Lord. Societies are formed to promote the circulation of the word of God among the poor and the destitute. The sacred scriptures are translating into many of the Oriental languages, and we hope that all nations will soon read in their own tongues the wonderful works of God. Brethren and Sisters are constrained, we trust, by the love of Christ, to leave their native shores and dearest earthly connections, and go forth bearing the precious seed of the gospel into far distant regions of the earth. The wilderness and the solitary place shall be glad for *them*, and the desert shall rejoice and blossom as the rose, abundantly. For ye shall *go out* with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn, shall come up the fir tree, and instead of the brier, shall come up the myrtle tree ; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Beloved brethren, while we rejoice in the anticipation of soon beholding the banner of the Saviour's cross waving over the regions of the shadow of death, by the accomplishment of these exceedingly great and precious promises, let us be workers together with God in promoting the interests of the kingdom of his Son in the earth. Consider the field that is before us for exertion, *white already to harvest*. Consider the state of our fellow men—*darkness and death*. Consider the example of the apostles and primitive christians—*they laboured more abundantly than we all*. Consider the remarkable interpositions of Divine Providence in favour of the missionary cause—*what hath God wrought for his people !* Consider the shortness of time—*our life is but a vapour*. Consider the value of an immortal soul—*what shall a man give in exchange for his soul ?* Consider the weight of responsibility upon us—*moreover, it is required of stewards, that a man be found faithful*. Consider the mission of the Son of God himself—he came to seek and save that which was lost. Consider the precious privileges we enjoy—all *spiritual blessings in heavenly*

places; the hope of life and immortality, and by these considerations, let us, beloved brethren, be stedfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

We conclude by earnestly and affectionately recommending to your consideration one passage of scripture more, viz. That to do good, in this way, and *communicate* for such blessed purposes, are sacrifices with which God is always well pleased.

In behalf of the Trustees,

WILLIAM COLLIER, *Secretary.*

The officers chosen for the ensuing year, are as follows:—

REV. DR. BALDWIN,	<i>President.</i>
REV. JOSEPH GRAFTON,	<i>Vice President.</i>
REV. WILLIAM COLLIER,	<i>Secretary.</i>
MR. E. LINCOLN,	<i>Treasurer.</i>

TRUSTEES.

Rev. Lucius Bolles, Rev. John Peak, Rev. William Batchelder, Rev. Daniel Sharp, Rev. David Benedict, Rev. Elisha Williams, Rev. James Read, Rev. Jeremiah Chaplin, Deacon J. C. Ransford, Dea. Thomas Kendall, Dea. Heman Lincoln, Mr. John Moriarty.

A Discourse was delivered in the evening, by the Rev. Mr. Peak, at the 1st Baptist Meeting House, and a collection taken for the benefit of the Society.

DONATIONS TO THE MISSIONARY SOCIETY.

Amount received by the Treasurer from Sept. 1, 1811, to Sept. 1, 1812.

1811.

Sept. 11.	By Cash from Female Mite Society, Newton, pr Mr. Grafton,	\$55,81
	do. from 2 Females, Harwich, pr. Mr. Barnaby,	2,00
	do. from Mrs. Dean, pr. Mr. Simon Backus,	10,00
	do. from Newport Female Mite Society, pr Mr. Gibson,	76,85
	do. from Pawtuxet Female Mite Society, pr. Mr. Jacobs,	20,16
	do. from Bap. Church and Society, Pawtuxet, do.	15,50
	do. from Female Mite Society, Holden,	11,36
	do. from a Friend,	3,00
	do. from Females in Harvard, pr. Mr. E. Emerson,	4,87
	do. from Members 1st Baptist Church Boston,	33,00
	do. from Female Society, Rehoboth, pr. Elder Pitman,	30,12
	do. from Female Friends, Henniker, pr. Brother Evans,	4,00
	do. from Bap. Ch. and Soc. Randolph, pr Elder Briggs,	10,16
	do. from four Friends,	5,00
	do. from Female Mite Society, Attleborough, pr. El Reed,	22,00
	do. from Baptist Ch and Society, do. do.	12,76
	do. from Mr. Bacon, being a bequest from Brother Amos Stanley, Attleborough,	40,00
	do. from Baptist Ch. and Soc. Patucket, pr. Eld. Benedict,	12,50
	do. from Deacon Ezra Allen, pr. Elder Samson,	10,00
	do. from a Friend, pr. Elder Grafton,	3,00
	do. from Brother Emerson, Bradford.	2,00
Oct. 7.	do. from a Female Society, New Bedford, pr. Eld. Collier,	15,50
25.	do. from a Friend, by Deacon Loring,	1,00

\$378,59

		Amount brought forward,	\$378.59
Dec. 2.	do.	from Miss Rowe, from a Female Society, Landaff, pr. Dr. Baldwin,	8,00
	do.	from Females in Randolph, pr. Dr. Baldwin,	14,55
Dec. 4.	do.	from a friend, pr. Elder E. Williams,	4,67
1812.			
May 27.	do.	from Brother Thomas Conant,	1,00
	do.	from Female Cent Society, Boston, pr. Miss Webb,	36,96
	do.	from Children's Cent Society, do. do.	20,35
	do.	from Boston Female Society,* do.	50,00
	do.	from Mr. David Beal,	5,00
	do.	from Members of 1st Baptist Ch. and Society, Boston,	28,00
	do.	from 2d Baptist Ch. and Soc. Boston, pr. Dr. Baldwin,	187,22
	do.	from 3d Baptist Ch. and Soc. do. pr. Elder Sharp,	47,10
	do.	from Salem Female Cent Society, pr. Elder Bolles,	60,00
	do.	from Baptist Ch. and Society, Salem, do.	112,55
	do.	from Elder E. Williams, Beverly,	1,00
	do.	from Beverly Female Mite Society, pr. Eld. Williams,	30,00
	do.	from Elder Stephen Gano,	1,00
	do.	from Elder Joseph Grafton,	1,00
	do.	from Brother Thomas Waterman,	2,00
	do.	from a Friend, pr. Miss Winn,	1,00
	do.	from a Female Friend. Wrentham, pr. Brother Hobart,	1,00
	do.	from Female Friends, Medfield, pr. Brother Gammell,	3,75
	do.	from Brother Gammell,	1,00
	do.	from Brother Lewis Leonard,	1,00
	do.	from Mr. Clarke, St. Johnsbury, Vt. pr. Dr. Baldwin,	1,55
	do.	from Mr. Atherton, do.	1,00
	do.	from Mrs. Sparrowhawk, do.	1,00
	do.	from R. Wilson, Esq. Worcester, do.	5,00
	do.	from Mr. Joseph Bumstead, Boston, do.	1,00
	do.	from 3 Children of Mr. Clough, Boston. do.	1,56
	do.	from B. Hastings, Esq. Westfield, do.	5,00
	do.	from Elder S. Nelson, Middleborough,	1,00
	do.	from a Female Friend, do.	50
	do.	from Friends in Charlestown, pr. Elder Collier,	18,25
	do.	from Elder Chaplin, Danvers,	1,00
	do.	from Brother B. Kent,	7,00
	do.	from a Friend,	1,00
	do.	Collection after Missionary Sermon,	56,07
	do.	from a Female Friend, Medfield, pr. Dr. Baldwin,	1,31
Sept. 1.	do.	of Dr. Baldwin, being profits arising from the Magazine,	100,00
	do.	Interest on Notes,	88,98
			<hr/>
			\$1288,16

AT THE MEETING OF THE MISSIONARY SOCIETY, MAY, 1812—

Voted, *That the cordial thanks of the Society be presented to the several Societies and individuals, who have so generously contributed towards the diffusion of the Gospel.*

ORDINATIONS.

ON the 20th of May last, a Baptist church was constituted at Pembroke, Mass. and brother Thomas Conant ordained to the work of an evangelist. Brother Glover of Kingston preached on the occasion from 1 Cor. xv. 11. Brother Butler of Hanover prayed at the laying on of hands; brother Briggs gave the charge; and Brother Lewis Leonard gave the right hand of fellowship; and brother Torrey concluded.

* *The Boston Female Society the last year, presented 200 dollars to the Baptist Missionaries for the Translation of the Scriptures in India.*

ORDAINED on the 11th of June last, brother George Phipps to the pastoral office of the first Baptist church in the city of Middletown, (Conn.) Brother Eliada Blackesley commenced the public services by prayer ; brother Lucius Bolles then addressed the people in a very appropriate, and interesting discourse, founded on Acts xx. 28 ; brother Jesse Whitman prayed at the laying on of hands ; brother Grant delivered the charge to the Candidate ; brother Joshua Bradley gave the right hand of fellowship, and brother Asa Niles concluded by prayer. The several parts were performed in a very solemn and impressive manner, in presence of a numerous and attentive assembly.

ON Thursday evening, the 23d of July last, John King, and Edward Simmons, both men of colour, were set apart by ordination ; the former as a minister, the latter as a deacon, in the first African Baptist Church in Philadelphia. Brother James opened the public service by prayer ; brother White preached from Heb. v. 4. "*No man taketh this honour to himself, but he that is called of God as was Aaron.*" Brother Staughton proposed the usual questions, and gave the charge to the minister. Brother Holcombe gave a charge to the deacon. Hands were imposed by the ordained ministering brethren present. Brother Hewson prayed over brother King, and brother Billings over brother Simmons. Owing to indisposition, brethren, Rogers and Allison were prevented from attending. The meeting was solemn and pleasant. This new church grows in numbers and gifts. It is hoped also, that it increases in knowledge and humility, in holiness and love.

THE SPREAD OF THE GOSPEL.

For the Bap. Miss. Mag.

SEE the gospel wide extending !
 Through the world shall God be known ;
 Heathens to his sceptre bending,
 Christ the great Redeemer own.
 Seed of Abra'm long neglected,
 See the *Child of promise* born ;
 Whom your fathers once rejected,
 Treat your Lord no more with scorn.
 Great Immanuel ! spread thy glory,
 Through these realms of death and wo ;
 Make the nations fall before thee,
 Let the world thy mercy know.
 While thine enemies confounded,
 Trembling, wait their final doom ;
 Come with angel-guards surrounded,
 Take thy ransom'd people home.

B.

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